

**THE IMPORTANCE OF THE STUDY OF MAHMUDKHO'JA BEHBUDI'S
SCIENTIFIC HERITAGE TODAY**

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Abstract

This scientific article provides a comprehensive analysis of the scholarly and educational heritage of Mahmudkhoja Behbudi, one of the founders of the Uzbek Jadid movement. The study examines the sources of formation, essence, and stages of research of Behbudi's intellectual legacy. The author analyzes Behbudi's pedagogical, historical, journalistic, and socio-philosophical views on a scientific basis and reveals their significance in shaping modern education, spirituality, and national consciousness today. In addition, the article highlights new scholarly assessments of Behbudi's heritage in the period of independence and outlines prospective directions for future research.

Keywords

Mahmudkhoja Behbudi, Jadidism, scholarly heritage, enlightenment, educational reform, national awakening, journalism.

The socio-political and cultural processes that took place in the territory of Turkestan at the end of the 19th and beginning of the 20th centuries marked a new stage in the history of national thought. The political, economic and cultural backwardness of the local people living under colonial conditions became a serious concern for progressive intellectuals. It was in such difficult historical conditions that the Jadid movement emerged, setting itself the goal of awakening the nation and leading it to progress through science and enlightenment. One of the prominent representatives of the Jadid movement was Mahmudkhodja Behbudi, who made a great contribution to the process of national awakening with his diverse scientific activities. Behbudi occupies a special place not only with his practical activities, but also with his deep scientific and theoretical views. Therefore, a comprehensive study of his scientific heritage is one of the important tasks facing science today. Mahmudkhodja Behbudi was born in 1875 in the Samarkand region. He first studied at a traditional school, then at a madrasah, and acquired a thorough knowledge of Islamic sciences, jurisprudence, tafsir, and hadith. However, Behbudi did not limit himself to religious knowledge alone, but also tried to study modern secular sciences in depth. His travels played an important role in the formation of Behbudi's scientific worldview. He observed the education system in Russia, Turkey, and other Muslim countries and put forward the idea of adapting the advanced experiences there to the conditions of Turkestan. In particular, the enlightened views formed in Ottoman Turkey had a strong influence on Behbudi's scientific thinking. Behbudi understood that science was the only way to save the nation. In his opinion, ignorance and illiteracy were the main weapons of colonialism. Therefore, he interpreted science as a force leading to social liberation. Pedagogical views occupy a central place in Behbudi's scientific heritage. He sharply criticized the outdated, ineffective teaching methods of traditional schools and madrasas. Behbudi strongly criticized the fact that an education system based solely on memorization cannot serve the development of society. Behbudi aimed to make a fundamental shift in the education system by establishing "new



method" schools. He advocated for phonetic literacy, gradual teaching of subjects, and the introduction of secular subjects such as geography, history, and mathematics on a scientific basis. These views of Behbudi are similar to today's competency-based education system. Behbudi paid special attention to the personality of the teacher, saying that a teacher should constantly work on himself and keep up with the times.

Behbudi assessed history and geography as the main disciplines that form the national consciousness. He called history "the memory of the nation" and proved with scientific evidence that a people deprived of historical knowledge loses its future. In Behbudi's historical views, the idea of awareness of identity and awakening national pride was paramount. He aimed to strengthen the sense of patriotism in the younger generation by introducing them to the past of their people.

In his views on geography, Behbudi said that it was necessary to expand the imagination of the world and study the development experience of other peoples. This is a vivid example of how comprehensive his scientific thinking was. As an accomplished publicist of his time, Behbudi identified an effective way to convey scientific ideas to the general public. He analyzed social problems through the press and proposed scientific solutions to them. Behbudi's journalistic articles are dominated by scientific logic, reliance on evidence, and an analytical approach. He saw the press as a means of reforming society and called it the "mirror of the nation." Mahmudkhoj Behbudi's scientific and educational activities were evaluated differently in different historical periods, which is directly related to the prevailing ideology and political environment. The history of the study of Behbudi's heritage can be conditionally divided into three stages: the pre-Soviet period, the Soviet period, and the period of independence. Behbudi was recognized by his contemporaries as a prominent enlightener, a leading figure in the Jadid movement during his lifetime. His scientific and educational views were positively evaluated in the Jadid press, in particular in periodicals. Although Behbudi was considered an intellectual serving the development of the nation in his time, during this period his activities had not yet risen to the level of an object of systematic scientific research. After the establishment of Soviet power, ideological pressure on representatives of the Jadid movement intensified. Behbudi's scientific and social activities were evaluated from the point of view of Soviet ideology, and his national-enlightenment ideas were interpreted as "nationalism", "religious-enlightenment movement". As a result, Behbudi's scientific heritage was presented in a one-sided and limited way for many years. In studies conducted during the Soviet period, Behbudi's activities were often analyzed based on a class approach, and his scientific and pedagogical views were not sufficiently revealed. In some scientific works, he was presented as a "counter" representative of the Jadid movement, and his views on national consciousness and spirituality were ignored. This situation prevented Behbudi's heritage from being fully included in scientific circulation.

After Uzbekistan gained independence, the attitude towards the Jadid movement and its representatives changed radically. The scientific heritage of Mahmudkhodja Behbudi began to be re-studied, free from ideological restrictions. His works were republished and put into scientific circulation, new archival materials on his life and work were brought to the attention of researchers. During the period of independence, Behbudi's heritage is being studied comprehensively from the point of view of history, pedagogy, philosophy, literary studies and cultural studies. In scientific works, his views on educational reform, his role in the formation of national consciousness and his leading role in the ideology of Jadidism are especially emphasized. In the studies of this period, historical justice is restored to the personality of Behbudi, and his scientific and educational activities are evaluated as an important component



of the process of national development. Today, Behbudi's scientific heritage is studied not only as a historical source, but also as a modern scientific and methodological basis. His pedagogical views are analyzed in comparison with modern educational concepts and their practical significance is revealed. Behbudi's publicistic works are also considered an important source in studying the evolution of social thought and national consciousness. In the future, digitization of Behbudi's heritage, comparative study of his works, and systematic study within the framework of the Jadid movement are considered one of the promising scientific directions. This will allow for a deeper understanding of Behbudi's scientific heritage and its integration with modern science. Behbudi's scientific views have not lost their relevance even in today's globalization. His ideas about educational reform are directly related to the educational reforms being implemented in Uzbekistan today. Behbudi's views on national consciousness, spirituality, and enlightenment are of great importance in protecting the younger generation from ideological threats.

CONCLUSION

In conclusion, the scientific heritage of Mahmudkhodja Behbudi formed theoretical knowledge for the awakening of the nation in his time, and has been preserved scientifically and practically to this day. The scientific and educational activities of Mahmudkhodja Behbudi were evaluated from the point of view of Soviet ideology, and his views on national awakening, religious and educational were interpreted as "nationalism" and "the remnants of antiquity". As a result, his scientific heritage was presented in a limited scope and one-sidedly. His pedagogical, historical and journalistic views are an important methodological source for modern science and the education system. The study of Behbudi's heritage serves as an important factor for the development of national thought. In the future, digitization of Behbudi's heritage, research of his works on the basis of a comparative and interdisciplinary approach, as well as systematic study within the framework of the Jadid movement are among the current scientific directions.

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